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FORMAL STUDIES IN THE POEMS OF KHUMOYUN AKBAR

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ABSTRACT

The essence of the peculiarities of poetic works, in particular, the peculiarities of the works of Humayun Akbar and the role of the poet's work in Uzbek literature is summarized. The equilibrium of the concise and philosophic discourse is studied by the examples of the works of Humayun Akbar.

Keywords: Humoyun, aesthetically mastered, caravan bell rang, sophistication, beauty, talmih, legends

1. INTRODUCTION

Literary scholar D.Kuronov writes about the language of lyrical work: "The emotionality of the lyric poetry depends on the mood, state, and experience of the lyrical hero (in the lyrical work, the shortness of artistic time duration is determined as "now").

Indeed, the creative edge of the poet is also related to the reasonable language of the work. Being closer to the language of the nation, Humoyun Akbar's poetry draws him closer to the hearts of the people.

Hence, "poetry is a life-style of the human being, the image of the poet is deeply felt by the poet, but it is aesthetically mastered; a lyrical event will take place only when the image of the poet becomes the heart of a poet."

2. MAIN PART

In the poems of Humoyun Akbar, an image of the poet has become the heart of the poet, and therefore he is soon to reach the reader, and he is in their heart.

The dawn of the morning led us to the lesson,

The caravan bell rang for the first time.

The first lesson is a great Independence,

Knowledge of Independence - Great Knowledge!

In Independent Uzbekistan, bright memories of joy, peace and tranquility of our faces, are the same as the beginning of the day. The first caravan bell rang in one of those early hours and everyone warns that the caravan is on the way to the future. The first lesson which begins the new academic year is the Independence lesson. In fact, it has its own reason. It is the day that we remember as we have gained independence with the courage and heroism in this path, the greatest people of our bloody and glorious history.

Actually, as Abdulla Kadiriy said, "It is good to return to the past!" Humoyun Akbar also introduces this special day as loyal teachers of the day in the "Second Lesson" series. Each lesson taught by a lyricist, a teacher, feels deeply in the heart that the heart is a reckless debt. He writes every letter he has written beforehand and then goes on the paper. This is why the writer's work is "exhilarating".

It is said that "Teacher - as great as a grand", who taught the younger generation to write the words of Motherland, to write their words to the threshold of the school and to love our parents, reflected the school is the beginning of the great pathways. For the light of knowledge is a life-giving light.

To know that it is obligation for the grave,

Thank you for helping us.

Indeed, the issue of the person's role in life, the mobilization of his life for goodness, and beauty is reflected in the creativity of every generation. Particularly, rapid, fast-moving moments create the eternal beauty of life and find its place in life. The meaning of the lifetime is to focus on the opening of significant strings. Well, the only meaningful idea is that he can control the time line. This is the result of changes in personal psychology and thinking. This is the power of emotional thinking, enriching spirituality. Thus, the intellect

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and the thinking potential of a person can make significant changes in the lives of societies, people's livelihood and social environment. This state of the art can be enjoyed by the people's beliefs, the beauty and the sense of justice that are based on human values.

"Thinking independently is, first of all, good-for-heartedness, principle, purity (to avoid anything, to withstand any obstacles and barriers), to defend its right. Person, of course, is not only characterized by their principle, sincerity, courage, but also honesty and nobility. "- said Chingiz Aitmatov. It is worth noting that the sophistication, beauty, unique sophistication of creativity is actually created by the unique personalities. The way of this creation is not merely a desire.

The talent and bright personality are actually the light that sheds light on the beautiful examples of art. It is a lifetime, a stage of living. As the "third lesson" is over, the poet remembers how he was born in the past. She gives birth to her children because of her tenderness, and she is slowly growing her baby. It is possible that the poet pointed to nature directly through the spring, which is one of the creatures of Allah. When a young shooter's tree is planted in a young tree, he realizes what his patience is. Then he will realize that the soil is sacred, the earthly basis, its dignity. The lyrical hero gradually learns to conceal nature. From the Hamid Olimjon, it was a symbol of the emergence of two rivers - the Amu and the Sirdarya. Humayun Akbar also follows this path, places two rivers in the heart, converts the mystery of spring, translates the bush, jumps together with the rain, learns to live on the mountains and the hills, most importantly, flies in the wind and confesses that there is no land in the world:

In the wind wing,

There is no life in the world.

In the next verses of the poem, we find the phrase "A dull diaper that will not be cut off", as well as one of the poems of Abdulla Aripov, "One of the leaves that will never fall". But the success of Humayun Akbar is that he has found a completely unique and expressive way of expression. Seeing Life in the Symbol of Nature, and "Asking for the Sick Grains" is a close, bright and figurative interpretation of the heart. In general, along with many other poems, this poem reflects the essence of the essence of the essay, the beautiful essence, and the unmatched beauty. Concluding the third lesson, the poet faced the seasons, and his extraordinary mysteries revealed that man was essentially four-fold and characterized nature as a sorcerer, a mysterious teacher:

It's huge feeling which is have in four season Indeed, there is humankind in each season Nature is a magician, secret instructor So that I worship to the beloved Nature!

The literary scholar Tuhta Boboyev "The writer must be very careful about his creativity: this is the social duty of the artist in the face of modern times. The writer's talent is inextricably linked with his moral and social position. The writer should not forget that the aesthetic taste must constantly be remembered for the readers of the growing generation, and that they should create works of art that can enrich them spiritually and teach them the lessons of life." His works demonstrate that Humayun Akbar is a very demanding poet for his creative work.

This case is also evident in the lyrical poem titled "Seven Teacher Lessons", which is being analyzed.

In the fourth chapter of the work, the lyrical hero declines the history as the passed date. He learns from the magi and hopes to see the next day bright. The lyrical hero feels himself in the mood of old books, dreams of the people of the Stone Age, and the feelings of the Iron Age. The peculiarity of the creative personality of the poet is that he chooses such events in our lives, the eternal testimony that he enjoys a great inspiration in the heart of the poet. As a result of the literary interpretation of the poet, social and aesthetic generalization, this small part of reality is revealed in the essence of the nation and the Motherland. In his article "Chulpan and Uzbek poetry of the 20th Century", a literary scholar Naim Karimov spoke about the "power of chulpan" in the work of late posters of the Uzbek poetry: Oybek, Vahidov, A. Aripov, Rauf Parfi and many other poets who came to the new level with Chulpan's creativity. , "Chulpan served as a traveling star for them." And in this case, the scholar points out the following as the main challenge which is facing today's Uzbek poetry: "Today Uzbek poetry has stepped onto a new era of its history. One of the most important features of the era of independence is the fact that, along with the national color and national values, it is important to discover national truths, to feel the human heart, to look at its deepest layers, to bring the future to the level of the people who aspire to the bright future."

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The poet draws our attention to the skillful use of talmih in his poems, especially in the Seven Master Lessons, to express the ideas of patriotism, science and education: "Talmih (in poetry) poetry is the art of pointing to famous historical events, legends, literary works or articles." Poems about poetry often refer to the names of the heroes of the Far East and the Shirin, Layli and Majnun, and many others in the East. As soon as the reader sees a sign on his or her name, his life, his love, his struggle, his tragic fate, his imagination, his bewilderment. In this process, the reader compares the life and spiritual image of the creator of his work to that famous story, the legendary hero. "In poetry, it is common to refer to the famous stories of love in the East and the names of their heroes ... Poets often refer to legends, stories, prophets, and angels names in the Qur'an." Humoyun Akbar also mentions Farabi, Mirzo Ulughbek and Timury in the Fourth Lesson. The lyrical hero describes the Farabi word, the star of the Mirzo Ulughbek, and the great country of Timury, not the history, but the great dream and the history of the country, a thousand poems. Of course, every creator has the right to be proud of his cousins and great ancestors who are related to the eternity, and Humoyun Akbar has learned from the past, and praised his glorious history in various colors.

3. CONCLUSION

Poem realizes that the lyrical hero is an ever-lasting history, and that tomorrow will be remembered as only at this moment. Every passing time, all goes to history, either alone or forever, sealed to eternity, or disappears. The poet concludes his next lesson by bolding the history of the everlasting and wise teacher the true lieutenants of his time, from which the judgments of the world continue to be so fixed and inevitable. In short, Humoyun's work creates an aesthetic world, which has been compounded by advanced international literary traditions and artistic expression. It is the key to the concept of a new, fluent expression, and the concept of a new world. The depth and sophistication of the concept that lends itself to the perceptual layer improves the reader's perceptive sense.

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